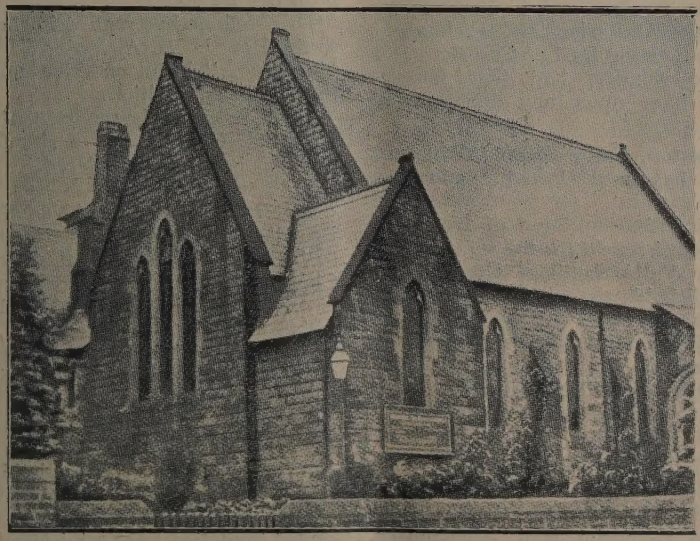
UNITARIAN MONTHLY

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves !"—*Tennyson.*

No. 224. (Vol. XIX)—5. MAY, 1922. ONE PENNY.



BUXTON UNITARIAN CHAPEL.

Notes and News.

EDITOR'S NEW ADDRESS: 4, ASHTON GROVE' CRYSTAL ROAD, SOUTH SHORE, BLACKPOOL.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

Contributors' copy should reach the Editor not later than the second Monday in each month

In a town in Wales a branch of the British Women's Temperanc League voted repeatedly against a certain well-known public woman to join because of her being a Unitarian. But later, by a majority vote, she was invited, and became a member. It so happened that at the first general meeting of the branch that she was able to attend the President moved that a resolution of sympathy be sent to Lady Carlisle on the death of the Earl of Carlisle, which had then recently occurred. This was seconded, and the Unitarian lady ventured to say a few words, in which she informed the meeting that as a Unitarian she had a specially strong reason for supporting the vote of sympathy as the death of the Earl was a loss to the Unitarian denomination, for up to his death he was President of the National Unitarian Temperance Association. This rather astonished the meeting, and at its close several of the ladies gathered round the Unitarian and exclaimed: "We had no idea that the Earl of Carlisle was a Unitarian." We wonder, had they known, whether it would have made any difference to their sympathy.

Rev. A. G. Peaston, Stannington (Unitarian) Chapel, Sheffield, has been elected a poor law guardian.

The Pontypridd Unitarian Band of Hope has won the Lady Howard Shield for the third time—open to all South Wales Bands of Hope of 100 members—and still holds the record of top place in the examinations from 1912. Individual members also have won the highest percentage of diplomas and prizes.

Rev. J. H. Bibby, of Ballee. Co. Down, is chairman of the Committee of Management of the County Down Infirmary.

Sir Ernest Rutherford, scientist, considers that this earth is a thousand million years old.

A Denominational Club for Unitarians is being established at the Memorial Hall, Manchester, to be called "The Memorial Hall Club." Membership subscription 5s. per annum.

The Rev. H. Fisher Short's special Mission Services at Bootle have been a great success.

Rev. J. J. Wright is making good progress toward recovery after a serious operation and eleven weeks in hospital.

The London Sunday School Society held its Annual Meeting at Essex Hall, March 22nd., when an increase of scholars and teachers was reported.

Rev. J. E. Stonage, Unitarian, Kidderminster, has been elected President of the Kidderminster Infirmary and Children's Hospital.

The 62nd Annual Meeting of the N. and E. Lancashire Unitarian Mission was held at Hindley on March 25th, when it was reported that three of its churches are without a minister.

The Annual Meeting of the Manchester District Association of Unitarian Churches was held on March 25th, in the Memorial Hall, and according to the report its work is handicapped for lack of funds, but the Association hopes to carry out a large programme of helpful and progessive work.

Rev. W. R. Shanks is elected a Poor Law Guardian for Holbeck, Leeds.

Rev. Dr. Jacks has delivered his Hibbert Lectures on "Religious Perplexities" at Manchester, Liverpool, Birmingham and Leeds to audiences powerfully impressed thereby.

A Sale of Work at Newport, I.W., realised £58, and one at Gainsborough £45.

The "Inquirer" Russian Famine Fund approaches £2,000.

Dr. Mellone has replied in the Hibbert Journal to the Rev. H. D. A. Major on "Modernists and Unitarians," in an effective and able defence of the Unitarian position.

Good progress is reported of the West Kirby Unitarian Church, and a site for a new church building is being considered.

MINISTERIAL CHANGES.—Rev. A. O. Broadley, of Bolton, has accepted an invitation to become minister of the Preston Unitarian Church; Rev. Harry Andrew, lately a Wesleyan, is appointed minister of Highland Place Unitarian Chapel, Aberdare; Rev. A. H. Biggs has resigned at Highgate Unitarian Church; Rev. C. Biggins has concluded his ministry at Wandsworth, and has gone away on a voyage to the east for 4 or 5 months for renewal of strength; Rev. Harry Maguire, B.Sc., is appointed to the charge of our church at Ditchling; Rev. Irvine Lister has terminated his ministry at Sale, Manchester; Rev. L. Schroeder, M.A., of Halifax, has accepted invitation to be minister of Mill Hill Chapel, Leeds; Rev. Arthur Scruton preached farewell at Stockton on March 26th, on his removal to Aberdeen, and received public farewell and presentation on the 25th; Rev. Edgar Daplyn has accepted charge of the Dingley Place Domestic Mission, London; Rev. Dr. A. S. Hurn entered upon his ministry at the Leicester Great Meeting Chapel, April 2nd; Rev. Arthur Scruton has been inducted and welcomed at Aberdeen, April 2nd—3rd; Rev. C. Flower received farewell and presentations at Bank Street, Bolton, April 5th.

WHAT IS RELIGION?

What is religion? 'Tis man seeking God;
Inquiring, climbing towards His bright abode;
Striving to know, to do, to bear His will;
Growing for ever nearer, nearer still.

By thousand paths we climb that mount of rest;
Is there not one of all these ways the best?
Yes; that is best for each aspiring soul
Which leads it surest to the heavenly goal.

There is no one broad way for all to go,
Where none can wander, and which all may know;
Then heed not thou where other mortals tread,
But let thy gaze be toward the mountain-head.

Fix eye and heart where clear that towering height
Alone stands bathed in heaven's refulgent light;
Then climb and climb for ever towards the day,
And fear not lest thou miss the one true way.

The Unitarian Women's League.

By Miss E. JOHNSTONE.

"Let us join hands and work this day; we are alive together." With these League-like words the ex-President (Mrs. Douglas Walmsley), of the Manchester and District Aassociation, brought to a close her three years of well-done work. From the Annual Report, read by the most enthusiastic of secretaries (Miss Storrs), we learn that 38 branches are now affiliated with the District League, and this denotes a membership of thousands of women, who through "joining hands" can greatly affect the destinies of our Churches and Sunday Schools. Mrs. Woodhouse was unanimously elected as the new President, and the other officers remained unchanged. Interesting reports from the branches were given and tea served.

The proceedings closed with a beautiful service held in our fine old Cross Street Chapel, conducted by Miss Mary Dendy, and an earnest address on "Responsibility." Miss Bass kindly officiated at the organ.

The Memorial Hall (Manchester) Club is a new venture to be launched this month. The members of the Manchester District Women's League have been advocating this arrangement for many years past, for the need of a book room, a writing or resting room, as well as a rendezvous has been felt ever since its formation. And yet, even after promising their co-operation and support, the names of six men only and no women are published as the "Provisional Committee." This needs remedying at once, if the Club is to justify its formation and future existence.

The work of the Central Committee seems to be all-embracing and most energetically performed. The International Committee report letters from all parts of the world. In Vienna is a group of Liberal Christian Women of all denominations—even including Catholics—reading and willing and waiting to take an interest in the furtherance of Liberal Christian affairs. At Jaffa there is a Hospital which needs the support of the branches. By a fire they have lost all necessities for nursing. There are 11 to 17 beds under an aged doctor, and they need sheets (for single beds), towels, pillow-cases (size 28ins. by 17ins.), aprons for nurses, bandages, etc. The fever season will soon be on them, when all beds will be filled and more things required. The Rev. W. H. Drummond has visited there, and from him more details can be learned. Meanwhile, willing branches can help by sending goods to Essex Hall to be forwarded. Each article to be marked plainly "Sp."

In Capetown Miss Marie Humann hopes to establish a League branch, and through Miss Hertford, names of women living there known to our members will be forwarded.

Mrs. Rutherford Stoddart (Assistant Sec.) is now in Budapest, and will visit the Colony in which the Rev. F. Hankinson has done such splendidly helpful work.

Miss Mitchell (Fellowship Sec.) gave enthusiastic accounts of the work in hand. Last month she visited Birmingham District League and met the members of its 8 branches. She suggests that much good Fellowship work could be done if our larger churches on this side the water would each adopt a small struggling church in Canada and send letters, books, church calendars and other literature to them. Thoughtful people all realise the immense danger of our losing our hold upon Canada and its becoming entirely Americanised in its outlook and education. By interchange, as suggested, links can be forged which will help to avert this disaster.

Mrs. Taylor reported letters of thanks from South Vancouver, Victoria, Toronto and Edmonton for the parcels of books for Sunday School use received by each. Mrs. Alfred Wilson, the Publications Secretary, received the suggestions that more publications should be sent to the American Women's Alliance, and that if possible little leaflets, suitably worded, should be provided to act as Christmas and Easter Greeting cards, and these be circulated to the Fellowship members and for sale to our branches.

And best of all reports was that telling of the improving health of our President, Mrs. Bernard Allen, who hopes to speed up this improvement by an early holiday in the Italian Lakes.

Buxton Unitarian Chapel.

BUXTON "Presbyterian Chapel," now known as Hartington Road Unitarian Church, was founded by Dr. James Clegg, of Chinley Chapel, in 1725. He travelled 700 miles in collecting money for the first building. It was the first Nonconformiset place of worship in Buxton. The site was near (to the west of) the existing Town Hall. The present minister knows nothing of the list of Mr. Clegg's successors. The Rev. R. Cowley Smith was minister 14 years previous to 1898, when the Rev. George Street took charge. The present building shown on the front page of this issue was erected in 1875. It is a fine structure of its kind, with perfect accoustic properties, and will seat about 120 persons.

Recently the church has been decorated within, and all outside painting necessary has been done. A few months ago a new heating furnace was put in, following an installation of electric lighting throughout the church and school. The renovations, heating furnace and electric lighting in all cost £100. It will be noted that there is a Sunday School attached to the church. The school meets on Sunday afternoon. There are from 50 to 60 scholars and teachers. The Minister is superintendent and teacher of the elder scholars. All the other teachers have been reared in the school. The young people are active and helpful in rendering willing service to the church in every way they can. The average evening congregation was 40 during the past year, and it consists entirely of "working class" people, many of them employed on the railways. On the social and recreation side of things the Church Committee is active. Over 40 Social Evenings were held last year, and were instrumental in raising £60 towards church expenses. On Sunday mornings it is a Children's Service. The Church Choir is derived entirely from the School excepting two or three men, who have joined recently.

The Ladies' Sewing Society made a first effort two years ago for a Sale of Work, which was successful, and its members are now working earnestly for another Sale of Work, to be held in July, and they hope to do as well as on the previous occasion. The congregation and school meet their own expenses, and there is no debt. Rev. Geo. Street will complete 24 years' ministry here on the last Sunday of this month of May. He has not had the inspiration of numbers to stimulate his efforts, but he has had around him the gentle inspiration of good feeling, of kindliness and geniality of his people towards him and with one another. Up to the last two or three years the financial income had never reached £300, but the last two years have been much better financially, though still somewhat short of £350. This little Christian Society steadily holds its own, doing what good it can by the help of God, and hopes in good faith to continue its modest endeavours to contribute to the realisation of God's Kingdom of Heaven on earth.

Portrait and Sketch of the Rev. George Street are crowded out and held over to the June issue.

Mr. J. L. Paton, High Master, Manchester Grammar School, will give the address at the Annual Meeting of the Sunday School Association in Whit-week.

At Glossop a Memorial Sunday School building for the Unitarian Church, costing £4,000, is being opened on April 29th by the Right Hon. Lord Doverdale.

You cannot hide the shadow of the traitor that stalks about the country. During the past 50 years drink has deprived the country of man power equivalent to the whole British Army under arms. We are drinking away our strength. For every acre that we give to growing wheat for food, drink takes an acre for destroying food: the land wasted on drink in this country would make a field a mile wide from England to America. And this on an island that grows only one loaf every six it eats.

Dorando, the Marathon runner, attributed his failure in the great Olympic games to the champagne given him just before the race was finished.

At the Quarterly Meeting of the S.E. Provincial Assembly, London, April 11th, Mrs. Sydney Martineau gave an address on "Does it Matter What We Believe?" and said effectively that it does; and Mr. C. G. Montefiore spoke on "Judaism and Europe."

A Sale of Work at Belper realised £94; at Huddersfield, £237; Mansford Street, London, £500; Chorlton, Manchester, £110.

The Annual Conversazione of the North Cheshire U.S.S. Union was held at Mottram, April 8th.

Our valued contributor, Rev. Arthur W. Fox, M.A., has during the last year preached in 3 Congregational Chapels, 3, Baptist, 2 Primitive Methodist, 3 United Methodist, and 1 Independent Methodist, which is a unique record, especially for one who is well-known as a thorough Unitarian.

— THE TENTH —
SUMMER SCHOOL for SUNDAY SCHOOL TEACHERS
will be held at
— MANCHESTER COLLEGE, OXFORD, —
AUGUST 3rd to 12th, 1922.
For particulars, write to the Hon. Secretary, Sunday School Association, Essex Hall, Essex Street, W.C. 2.

For the Children.

" THREE A PENNY ORANGES."

Though it's nice to eat an orange,
As we trot to school along the street ;
It isn't nice, the leastest bit,
To lay peel snares for other's feet.

" Three a penny " read the legend that surmounted a young mountain of juicy, golden oranges. What nine-year-old, having a red-hot penny in his pocket, could resist such a toothsome temptation?

Harold Baker simply could not ; and soon he had parted with his coin and become the proud possessor of the fruit his soul, or rather his tummy, loved. But he wasn't greedy. Tommy Webster and Alfie Dixon, his biggest chums, shared with him, and poor Esau could not possibly have enjoyed his costly mess of red pottage more than those three sturdy Britons enjoyed their inexpensive fare. " How juicy ! " cried one. " Mine's a blood ! " cried another. " Mine's just ripping ! " cried the third. But what a mess those care-free kiddies made. It wasn't clouds of glory that they trailed.

" Drat you young imps ! " growled a voice close behind. Turning quickly they saw a purple-faced old gentleman sitting on the pavement. Not knowing whether to laugh or to run, they stood still, and wished they hadn't, for, on regaining his feet, the old gentleman gave them a proper Mrs. Caudle's curtain lecture. Pointing a bony finger along the pavement, he said angrily, " Look there, you little scamps ! " They obeyed, and saw the footpath littered all over with bits of orange peel.

" Nice thing," he blazed, " endangering life and limb in this reckless fashion." They wondered what the language meant, but did not wonder long.

" Shouldn't be surprised if there were some broken legs and arms. Yes, even broken heads or broken necks, before the day is out ; and all through you, you untidy rascals."

By this time they had recovered their breath, and like one boy they took to their heels, pursued by the angry voice. And though they roared with laughter when they were safe in the school yard, they had a funny sort of feeling inside that something was wrong with the world.

Scripture was the first lesson, and when the teacher read the words " it were well for him if a mill-stone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble," their minds went back to the orange peel. How awful to think that perhaps some little one was stumbling at that moment and breaking himself somewhere. It was a horrible sickening thought and kept coming back, and though they kicked the bits into the gutter on their way to dinner they were haunted by the fear that someone had really stumbled and damaged himself whilst they were in school.

By Rev. H. FISHER SHORT.

The dread clung to Harold like a shadow and went to bed with him. And then, somehow or other, he found himself in the robe of Richard III. (He had lately read the play.) He was in his tent on Bosworth Field, and before his terrified eyes passed a number of broken children led by a broken old man. Scarlet with wrath, the old man shook a bony fist in his face—the other fist hung limply from a broken arm. He was followed by a tiny, tearful little fellow, who hopped painfully, one of his legs swinging loosely—it was broken. Then came a weeping little girl, with her head wrapped in an ugly bandage, and when he saw it had a patch of red he almost turned sick. But when there came a broken-hearted mother carrying a little child with a white, white face and a head that looked as though it might fall off, he gave out a cry that woke him.

That was more than a year ago, but Harold has not forgotten. Nor have the others. Instead of making the pavement untidy and dangerous they remove every bit of orange peel they come across. Their school mates call them the orange peel brigade, but they don't mind a scrap. They are neither angry nor ashamed. Indeed, their minister, having heard of their zeal, preached a little sermon on " Orange Peel Religion," and to-day, instead of three thoughtful boys, the number has grown, and grows, and the girls have become even more enthusiastic than the boys.

DEATHS.—Mr. Bernard G. Baker, Horsham, March 15th ; Mr. Saunders Harris, Plymouth, March 14th, 99 ; Mr. Abner Parkinson, Manchester, March 15th, 50; Mrs. Chas. G. Mott, Harrow Weald, March 21st, 95 ; Mrs. Frederick J. Nettlefold, London, March 21st ; Mr. James Davidson, Donaghadee, Co. Down, March 21st, 85 ; Miss Sarah E. Watkins, Cheltenham, March 15th ; Mr. Arthur Titford, London, N., March 20th, 81 ; Mrs. T. F. Ward, Middlesbrough, March 23rd, 80; Mr. R. Baxter, J.P., Knock, Belfast, interred March 29th, 88 ; Mr. Frederick Piper, Evesham, March 27th, 70 ; Mrs. Emma Slater, Bradford, March 8th, 83 ; Mrs. G. W. Morton, Barnard Castle, March 27th, 57 ; Mr. Frederick Robinson, Liverpool, March 29th, 65 ; Mr. E. F. Lewin, York, March 28th, 74 ; Mr. Isaac E. Jackson, Glossop, March 18th, 64 ; Mr. James Martin, Hastings, March 30th, 86; Mrs. Charles Trepplin, Salcombe-Regis, near Sidmouth, April 7th, 89 ; Mr. Sidney P. Potter, N. Finchley, April 11th ; Mr. Walter Johnson, Hinckley, April 8th, 65.

Unitarian Worthies.

5.—WILLIAM SMITH, M.P.

By Rev. ARTHUR W. FOX, M.A.

WILLIAM Smith, one of the most active Liberal members of Parliament, was the son of a London merchant, and was born on September 22nd, 1756. He was educated at Daventry Academy. From 1784 to 1830 he was almost always the representative of one or other constituency. For about thirty years he was member for Norwich. Every progressive cause had his warm support, and he took a principal part in agitating against and in reforming abuses. He was chairman of the Anti-Slavery Society until its object was achieved. Many orthodox bigots objected against him that he was a Unitarian; but Wilberforce, always a warm friend of his, recognised in him a man of sterling character and a singularly loveable disposition. He was chairman of the three Noncomformist denominations, and from his place in Parliament he was able to aid them to civil and religious equality. It was owing mainly to his efforts that the infamous Trinity Act of the Long Parliament, which condemned to death all who did not accept the doctrine of the Trinity, was repealed in 1813. His father and himself were ground landlords of the greater part of the American city of Savannah; but so strongly did they side with the American Colonies in their battle for freedom that they never claimed any compensation for the loss of their property.

In 1790, when Dr. Priestley was under suspicion as entertaining similar views with himself on the French Revolution, William Smith made an important speech in his defence, in the course of which he declared himself to be a Unitarian dissenter. Again in 1792 he made the same declaration of his principles during the course of a debate on religious disabilities. In the House of Commons he never ceased in his labours until the Test and Corporation Acts were abolished, in which dissenters who were true to themselves were prevented from serving on Corporations.

A simple piece of justice like this took many years to accomplish, so fierce was the opposition of the most of the leaders of the Anglican Church. In 1802 he supported Mr. Dent's Bill against bull-baiting, thus showing his sympathy with dumb animals no less than with his oppressed fellow dissenters. He was a fine classical scholar, and used a quotation from Ovid during his speech on this occasion. Though it was the fashion in his day to make classical quotations in Parliamentary speeches, he did not confine himself to passages from the more usual authors. Once, at least, he quoted from Macrobius, whose works had never been cited before in the House, and probably have never been quoted since.

Never sympathising with the Napoleonic Wars, he was one of those who dared to vote against giving special funeral honours to William Pitt. He was a man of rare culture, and was one of the patrons of the painters, Opie and Cotman. Amongst his choicest possessions were two fine Rembrandts. He had met Dr. Johnson, and entertained at his house men like Charles James Fox, Sir Joshua Reynolds, Dr. Parr and Zachary Macaulay. Throughout his career he was an open Unitarian, attending worship at Essex Street Chapel under Theophilus Lindsey and Thomas Belsham. His religion inspired his life, which was one of unusual activity, the greater part of which was displayed in promoting the cause of progress and the general good. Till the end he had very few illnesses, and none of them serious. It is interesting to note that one of his daughters was the mother of Florence Nightingale. He died on May 31st, 1835.

N.B.—For further information see "Memorable Unitarians" and the "Dictionary of National Biography."

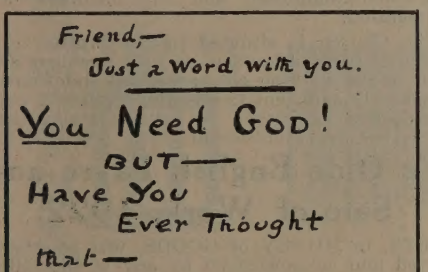
A Unique Religious Poster.

(Condensed from the "Southwark and Bermondsey Recorder," March 31st, 1922.

Although for some years I have been a sort of Religious Wanderer, yet I have not altogether lost interest in religion, and occasionally go to church when I have reason to expect to find something worth going for. My attitude is that of an inquiring Agnostic rather than that of an aggressive "unbeliever." But my object here is to relate a pleasant experience which readers of the "Recorder" may, if they wish, easily share.

Last week, passing through a part of Bermondsey which is not very familiar to me, my attention was attracted to a quaint hand-printed but thought-provoking poster, stuck prominently on a huge board fixed at a street corner. On another part of the same board was painted the name of a church in Fort Road (close by), described as "Unitarian"—a designation of the meaning of which I had not the remotest notion. On the same board also was another broadside, neatly printed, and bearing the following explanatory footnote: "We proclaim a gospel for to-day to the men and women to to-day, and invite all who are earnestly seeking light and guidance in face of the momentous problems of the modern world to work with us for the

common good. To those who attend no other place of worship we extend a cordial invitation to attend our Sunday evening service." Above this was a space in which the title of the preacher's discourse on the next Sunday evening was written, apparently by an amateur artist. This was announced as "God's Need of Man." Afterwards I learned that it was a sequel to a previous address on "Man's Need of God." Hence the unique poster which first attracted the Wanderer's attention, and of which the subjoined is a fac-simile:



Here then, was a challenge; and my curiosity having been aroused, I decided, although residing some distance away, to look in at the service in the Unitarian Church on the following Sunday evening. I was true to my decision. At first I found myself in a strange atmosphere, knowing nothing about Unitarianism or the Unitarian ways of worship. But I was soon made to feel at home. The congregation was not large, as compared with those to which I had been accustomed in my regular chapel-going days in more happy times. The whole service, however, was a revelation to me. The spirited hymn-singing, the prayers, the readings, and especially the eloquent sermon of the minister, brought to me a new inspiration and a brighter outlook. The first lesson consisted of short passages from the Bible, while the second was a sort of a parable from modern life especially adapted to the younger minds in the congregation. In the course of his address, the "text" of which was worked in after a few sentences if introduction, the preacher said that, "so far as we know, God has no higher business or more important concerns in all the universe than the care and unfolding of men and women, their education and training in the ways of truth, righteousness, and love; their preparation and discipline for life and immortality." With Tennyson, he believed that—

> "Nothing walks with aimless feet;
> That not one life shall be destroyed
> Or cast as rubbish to the void,
> When God shall make the pile complete."

The writer learned that the Rev. D. Delta Evans took charge at Fort Road only a few months ago, when the congregation had dwindled almost to the vanishing point. If preaching of this robust type cannot draw large congregations it is difficulte to imagine what can.

VIATOR.

Aspects of Unitarianism

By the Rev. WILLIAM C. HALL, M.A.

5.—UNITARIANISM, AN ENLARGING FAITH.

THE "orthodox" Christian dogmas are closed systems of belief, incapable of development. Thus, that of the Trinity is set forth as an authoritative statement, and, as such, final: it cannot be added to, altered, or modified; it must be accepted as it stands, to serve as an all-sufficient and complete doctrine of the Godhead. So "Modernism" in the Church of England to-day, following upon "Modernism" in the Roman Catholic Church, is clearly anti-trinitarian. Most of it may be far from Unitarianism, but it certainly does not accord with what has been laid down as "orthodox," or according to the rule of the Church. The Trinitarian, with his precise formulas, cannot enlarge his faith.

On the other hand, there is no doctrine held by the Unitarian which he cannot expand. His belief in God is open for amplification; by his search for truth, his acquisition of knowledge, and his experience he is expected to extend it; and his religious observances and habits are intended to enlarge all his views. So, too, in respect to the doctrine of God's Fatherhood, increasing years should bring to the Unitarian a higher conception of it; and what he believes as a man should be more and better than what he believed as a child. As a child he probably believed that God was a good man, like the Father in the parable of the Prodigal Son; but as a man he has to get to a conception of the goodness of God which agrees with all his developing knowledge and thought of the greatness of God. Similarly, his conception of the personality of Jesus will enlarge; and he will find in the teaching of Jesus continually new truths to apply to personal and social life. Indeed, he will realise that every view commonly called Unitarian is capable of expansion, according to his reflection of it. He is left free to think over the doctrines which are continually being seen in new lights: so he gets more and more religious knowledge, and with it fuller and firmer faith.

National Unitarian Temperance Association.

SPAIN AGAINST ICELAND'S RIGHT OF SELF-GOVERNMENT.

Sir,—The action of Spain in seeking to force her wines on Iceland, whose people have enjoyed the benefits of Prohibition for a number of years, has aroused the Temperance forces of the world. We have sent a letter to the Prime Minister of Iceland, of which I enclose a copy. Nations, like individuals, will not profit by experience or Spain would not prejudice her standing in the eyes of the world in her efforts to benefit trade interests.

Yours faithfully,
E. F. COWLIN.

Sir,—I beg to confirm the following telegram sent to you to-day: "National Unitarian Temperance Association.—Hope Iceland will stand firm for Prohibition."

I have sent copies of it to the undernoted:
The Spanish Ambassador, London.
The Spanish Minister for Foreign Affairs, Madrid.
The Spanish Chamber of Commerce, London.
The League of Nations, Geneva.
The Leader of the Temperance Party in Iceland.

In common with other Temperance organisations, we sympathise very much with your country at this critical time. We trust that Iceland will maintain her Temperance laws for her own sake and the world's. We believe Spain will withdraw her demands: she is likely to lose heavily if she does not.

We again urge you to fight hard for Prohibition, and feel sure you will win.

Your obedient servant,
(Signed) E. F. COWLIN, Hon. Secretary.
The Prime Minister, Iceland.

N.U.T.A. ANNUAL MEETING will be held on June 9th, at Essex Hall. Public meeting at 3 p.m.; business at 4.30, and tea at 5.15. The Right Hon. Leif Jones has promised to speak at the public meeting.

A copy of the form for particulars for the next Annual Report has been sent to the correspondent of every known Unitarian Band of Hope or Junior Guild. The Committee will be very glad if all Societies will forward the particulars asked for, as it is very desirous that the list should be as complete as possible.

THE UNITARIAN MONTHLY

One penny, by post 2d.; 12 copies 10d. post free; 25, 1s. 8d.; 50, 3s. 6d.; 100, 6s. and carriage. Annual Volume, with Index, 1/-, by post, 1/3.

All communications to H. Bodell Smith, 4, Ashton Grove, Crystal Road, Blackpool.

Bermondsey Unitarian Christian Church

FORT ROAD, LONDON, S.E. 1.

THE members of the recently-formed Young People's Guild in connection with the Fort-road Church have begun to prepare for an OLD ENGLISH FAIR AND SALE OF WORK, to be held in the autumn. The objects are (1) to raise urgently-needed funds to meet propaganda and general expenses; and (2) if possible raise the nucleus of a Fund for re-lighting and renovating the Church. In this effort the Young People are heartily supported by the Church Committee and the members of the Congregation.

The Church is situated in one of the very poorest parts of London, and the members are all of the working class; a small endowment is barely sufficient to pay the Minister's out-of-pocket expenses; yet the Congregation receives no grant-in-aid from any source.

Ye Olde English Fayre and Sale of Work, 1922.

GIFTS, in MONEY or GOODS, will be gratefully received and acknowledged by any of the following ladies:—Mrs. CALLOW, 28a, Davenport-road, Catford, S.E. 6; Mrs. CORMACK, 23, Thorburn-square, S.E. 1; Mrs. CROCKER, 43, Erlanger-road, S.E. 14; Mrs. EVANS, 28, Broad Green-avenue, Croydon; Mrs. A. J. JEFFERYS, 168, Grange-road, S.E. 1; Mrs. PAGE, 5, Scawen-road, Deptford, S.E.; or by the President of the Young People's Guild and Secretary of the Sale of Work.

(Rev.) D. DELTA EVANS,
28, Broad Green-avenue,
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